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No. 2

THE CHURCH SCHOOL TEACHER

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FEBRUARY 1944

J. VINCENT NORDGREN

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The Church and Christian Education

By ERNESTINE SANDEN

ALL workers in the Christian church are agreed that there can be no delay in the spiritual training of the growing generation. It must go forward and onward if the future is to hold hope that our Lord and Saviour will find faith on the earth when He returns. God has given the Christian church the opportunity and responsibility to bring up the children and youth in the nurture and admonition of the Lord. Such a task can not be put off until tomorrow, next month, or next year. In months and years children and youth leave their formative years, and the great opportunity to instill the love for the Lord and Saviour in their young hearts and minds is forever gone.

Christian parents and Christian workers have but a very short time to influence the children for their Saviour. This work is a blessed work in which our Lord has not left us to our own knowledge and skill. He has in His eternal wisdom promised the knowledge and power of His Holy Spirit to all who ask for it. Before we begin to study the supervision of Christian education in our churches, may we bow our heads and hearts and ask His guidance in all our humble efforts.

Our church has recognized the importance of the work among the children and youth of the church by establishing the Board of Parish Education. It is this board which wishes now to bring the su-

pervision of Christian education to the attention of the local churches. Since so many homes are neglecting Christian teaching, a greater responsibility falls on each church. How is your church meeting this responsibility?

The chief agencies used by the Lutheran Church for training children and youth are the Sunday school, the confirmation school, and the Luther League. It is therefore extremely important that these efforts be conducted in the most efficient manner so that not one of "these little ones should perish."

First of all the Christian education work must be an integral part of the work of the church. The leadership must be responsible to the church body and the church body must be behind that chosen leadership, not only in name but in prayer and in action.

Ordinarily we think of the leadership of the Sunday school as resting on the Sunday school superintendent. He is chosen by the congregation or by its board of deacons, who are the school board of the church. After having been chosen, many of these superintendents feel that they are left very much to their own resources in the administration of the Sunday

school. The same is no doubt true of the pastors in their confirmation instruction, of Luther League advisors, and of the leaders of all other organizations for the Christian education of the youth of the church.

No congregation is too small to have its own Board of Parish Education to guide and support those chosen to carry on the actual work.

Who should be members of this Board of Parish Education? In every congregation there are those who could render invaluable service on such a board whether or not they are available for the actual work in the schools and other organizations. The pastor, the Sunday school superintendent, and the advisors of all other educational organizations should always be ex officio members. To them should be added two or three parents, some of whom may have had educational experience in either Christian education or the public school. All should be chosen to membership on this board because of their fitness and unselfish Christian interest in the cause.

Just as it has proved wise in public education to have members of the school board chosen for terms of different lengths, terms

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Priorities of the Kingdom

ONE frequently hears people say that they are too busy to attend a leadership training school or even a monthly workers' conference. If you press for an explanation, you find that in most cases the reason is not a lack of time, but a lack of interest and willingness to be tied down to a schedule of definite work.

Reporting on the course he had recently conducted, Dr. Oscar A. Benson remarked: "As I read these reports and charts, I am grieved to think that so many of our church school teachers never find it convenient to take any of these courses. I have seen enough of the benefits to teachers, through the years, of having taken such courses, to know that the others are losing an excellent opportunity for growth. We had about forty who attended our school this fall, and the interest shown was most encouraging."

We agree with Dr. Benson. But more than that, we admire him for the interest he has shown these many years in the training school of the Southern Chicago District. Dr. Benson is President of the Illinois Conference, and the duties and prestige of his office might

easily lead him to refuse to teach a training class. It is an encouraging sign when the busy president of a large conference is not too busy or too important to give of his time and energy to the basic task of Christian education. It shows appreciation for first things that speaks well for the future.

Enrichment for the Teacher

AS MANY of our readers know, a person who takes a course for credit in the Augustana Teacher Training Course is requested at the concluding session to write a brief statement telling how the course has been helpful, especially how the trainee intends to put his newly acquired knowledge to use.

The answers that come in make very interesting reading. More than that, the majority of them reveal an increased understanding of the teacher's task and devotion.

Following, for example, is the statement of Mrs. Alice Rausch of St. Mark's Church, Chicago. The statement was not written for publication, but we take the liberty of sharing it with our readers because it shows so well some of the things that training courses can do

for persons who are already successful teachers.

"This course has helped me to get a better perspective of myself as a teacher. Instead of wondering why the *pupils* did not respond better to the lesson, this course has helped me to turn the spot light on myself: have I related the subject matter to the needs, interests, and capacities of the learners; have my methods brought such satisfaction to the class that it has wanted to pay attention and participate; have I been congenial; has our goal seemed worth while? How well do I know my pupils individually as persons? What can I do to help them with their problems? I am sure that this course has helped me to grow in many ways, and I appreciate the fine, careful way in which the lectures were prepared.

"I enjoyed, too, the question periods following the lectures. I believe in future courses more time might be set aside for this sort of thing, as it is one of the few opportunities many of us have to get perplexing questions clarified.

"Why not have a course sometime at which the pastor (or others in attendance) will try to answer the questions of the teachers? These may be strictly questions

relating to the Sunday school, or they may be questions concerning the Bible, Lutheran doctrine, or what have you? I am sure such periods would prove very helpful."

Our Contributors

MISS Ernestine Sanden is a public school teacher at Pipestone, Minnesota.

The Rev. Frank J. Mallett resides at Baltimore, Maryland. He is a frequent contributor to religious periodicals.

Dr. F. Ernest Johnson has long been identified with the Federal Council of Churches of Christ in America, and is now serving as executive secretary.

The Rev. James M. Lichliter is pastor of Emmanuel Episcopal Church, Webster Groves, Mo.

Miss Margaret Ording is one of several survey workers now serving under the Board of Home Missions of the Augustana Synod.

Miss Ruth Bonander, who is secretary of the Junior Department of the Woman's Missionary Society of the Augustana Synod, contributes regularly to THE CHURCH SCHOOL TEACHER.

Dr. I. O. Nothstein is a member of the library staff at Augustana College and Theological Seminary, Rock Island, Ill.

The Call to Life and Growth in the Sunday School

"GOD will bless a thankful people."

It was thrilling to see how well the churches of the Augustana Synod responded to the call to gather in a great Centennial Thank Offering. These gifts of money are a fitting expression of the gratitude to God that is alive in thousands of hearts for the blessings which have come especially through that part of the Church of Christ that is known as the Augustana Synod and that had its beginnings soon a hundred years ago.

But the Centennial would fall far short of its possibilities if it offered only a plan for raising money for various worthy causes of the church at large. The greatest thing that it can do for us is to strengthen each of our congregations across the North American continent by deepening the inner life of the members and reaching many thousands of others who have not yet been touched by the Gospel.

Forward in Faith

Forward in Faith is the slogan for the years leading up to the

climax of our Centennial in 1948. Through the Synod's Committee on Life and Growth, plans have been worked out for a program of evangelistic and educational emphases that under God's blessing may be used for increasing our spiritual strength and extending our service in the kingdom of God. This is done with the conviction that only as we make diligent use of the means of grace and yield ourselves to the promptings of the Holy Spirit can we hope to grow and be strong.

The plan provides the following emphases:

- 1944 Home Missions. A crusade of evangelism to quicken the life of all congregations and to reach the unreached with the Gospel of Christ.
- 1945 Foreign Missions. A special time of education, prayer, and service for global missions.
- 1946 Christian Education. A time for special attention to the teaching ministry of the church both in the congregation and in schools of higher learning.
- 1947 Social Welfare. Emphasis upon the ministry of the church through its institutions of mercy and other agencies of human welfare.

1948 The Centennial Year. Special emphasis on the early history of the Augustana Synod, looking forward as well as backward.

Calling All Sunday Schools

Two things of great value can be done by the Sunday schools to participate in this Forward in Faith movement of the church:

1. Do better the things now being done.
2. Give special attention to the part of the Life and Growth program listed for emphasis during the year.

Special Emphases

Let us see what each of these emphases means, taking the second item first.

During each of the five years, 1944-1948, when special attention will be given to some phase of the Life and Growth of the church, the Sunday school can participate in a way that will not only give the church more loyal and better-informed members, but will also enrich the lives of thousands of children and youth with inspiration and spiritual nurture.

Two steps can be taken to accomplish this. First, during the assembly periods of the various departments of the school, brief presentations can be made to in-

form pupils and enlist their interest in the world program of their church. For example, in 1945, when foreign missions is to receive special attention, the worship program will include many prayers for missions, and there will be brief talks on missionary life and work to the various departments. This can be done without stealing time from the class sessions. Literature offering suggestions as to such worship plans, missionary messages, and service projects will be made available to superintendents from time to time.

A second step may be taken in the class sessions. Here the teacher in charge of a class will be on the alert to use illustrations and supplementary material in the teaching of the lessons so as to help interpret both the heritage and the world program of the church to his or her pupils. Reports on assigned readings and service projects will also prove interesting and profitable.

The alert teacher will find materials for such purposes from various sources. Some of them will be absorbed from reading the church papers, *THE CHURCH SCHOOL TEACHER*, and the Sunday school papers. Other elements will come from participation in

the Centennial program planned for the adult congregation. A good deal of such material will come as a result of one's own study and experience: here a little, there a little, out of his treasure things new and old.

Expand and Improve

Even more important than the emphasis on various causes and activities of the church at large is the first point listed above: *Do better the things now being done*. No new items added to the present program are of greater value than the diligent and patient pursuit of the basic goals of the Sunday school as a missionary and educational agency of the church.

Three such goals require constant attention:

1. *Extend the Outreach of the School*. Build up enrollment and attendance. Reach the unreached in your community. Find out who they are, using such means as the community survey, a restudy of old attendance records, lists of baptized membership, and reports of new families moving in.

Let it never be forgotten that the Sunday school movement began as a missionary enterprise. If the school ceases to go out to reach the unreached, it is no longer true to its original purpose.

This has been one of the emphases of the United Christian Education Advance, in which more than forty Protestant church bodies are making a concerted effort to reach every person with Christian teaching.

This missionary outreach is needed now more than ever before. Over one-half of all the boys and girls in our country are receiving no systematic religious instruction. Crime costs us more than \$100 a person per year, and the tide of juvenile delinquency is rising at an alarming rate.

As Roger Babson said not long ago: "What our nation needs right now is more Sunday school pupils, until every school is crowded, and then *more* Sunday schools. Our citizenship must be saved spiritually, before it can be saved socially, economically, or any other way. Christian idealism must be planted in the heart of every developing citizen. There is no institution more ready and able to do this than the Sunday school."

2. *Increase the Amount of Instruction*. The Sunday school must take its place in the front line of the battle against spiritual ignorance and superstition. The Word of God works as the power unto salvation only as it is heard,

learned, believed, and kept in good and honest hearts. Sentimental slush and wishful thinking are no substitutes for growth in actual knowledge of God's revelation.

To accomplish this recommended increase in the amount of instruction, such steps as the following will prove very helpful:

a. Watch the time of class sessions. Allow at least thirty minutes. *Let nothing interfere.*

b. Promote the participation of children and youth in the Sunday morning service.

c. Arrange for a weekday church school on released time from the public school.

d. Conduct a vacation Bible school.

e. Maintain a Junior Confirmation Class, thereby offering two years of catechumenal instruction.

f. Encourage the Junior Mission Society. Its service projects are especially valuable.

g. Make effective use of the educational program in the Luther League, Boy Scouts, and Girl Scouts.

3. *Improve the Quality of Work.* Common sense tells us that Christian education should be carried on in a manner that is in keeping with the supreme importance of spiritual values. First things must come first. Carelessness, ineffective methods, and inadequate equipment can and should give way to the best that the church can provide for the spir-

itual training of its children and youth.

Forward steps are taken by giving attention, in session and out, to such details as the following:

a. Supervision of instruction.

b. Teacher training.

c. A school library.

d. Parent-teacher conferences.

e. Home co-operation, especially in maintaining the family altar, supervising the preparation of lessons, and attending church as entire families.

f. Improvement of building and equipment.

g. Use of the new *Christian Growth Series* of lessons, beginning in the fall of 1944.

h. Extending the congregation's vision and stimulating its concern for the Christian nurture of the growing generation as an essential part of its stewardship program.

Leaders Needed

Not all these things can be accomplished at once, but much progress can be made by diligent effort over a period of years.

What will be done in your church? Most of the answer depends on the pastor and the superintendent, these two. Team work is needed. Let them work out their plans together, meeting frequently to review ground already covered, correct mistakes, and plan the next steps to take.

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The Church School Teacher at His Best

By FRANK J. MALLET

OUR WORK is so important, so far-reaching in its results, and so blessedly inspiring that the teacher outside of his daily avocation finds in this delightful employment his real vocation; hence, nothing is too difficult, no study is drudgery, no devotion to an ideal can call for too much sacrifice, if happily he may aid child-nature in that most important period of life—that with which we have to deal.

Nothing less than Thring's fine definition of the teacher should satisfy us: "The teacher is one who has *liberty* enough, and *time* enough, and *heart* enough, and *head* enough, to be *master* in the kingdom of life." Apply that definition to yourself once more. Liberty enough—that means freedom to teach what one thoroughly believes and knows as truth. Time enough—that implies the making of opportunity for proper study and mental preparation, the wise use of "Helps," and also implies a well-taught, unhurried lesson in class. Heart enough—here is the personal note of sympathy, insight,

and love, without which we are as sounding brass or a tinkling cymbal. Head enough—this means wide, collateral study, the digging for things both new and old, and not the mere technique of lesson building.

But to be more specific we may make ourselves better and more successful teachers by observing the following points. Others there are, but these will focus our thought on some of the chief things.

Patience. We shall be better teachers if we become more patient with the ever-varying conduct around us. Who has not had good times, splendid attention, earnest interest, devout behavior; then suddenly the class has deteriorated, attention lags, interest wanes, good conduct flies out the window? A trying time; but be patient, *don't turn sour*. Impatience will not mend matters. "The good teacher is very patient: he finds scholars who know nothing; and who are content to know nothing; they make no response to his approaches, he can do nothing with

them. Then he recalls the fact that the Master sent the disciples to be fishers of men, and he reflects that nobody can be a successful fisherman without being very patient."

The "live" fisherman tries and tries, and in fact sets a high value on those fish that are caught with most difficulty. If one bait does not fetch them he tries another.

Imagination. Next to patience we need to cultivate the imagination. Our textbook, the Bible, is "full of imagination." Those writers of the Bible that really hold us were most emphatically men of imagination—they had a story to tell and they knew how to tell it. Somebody has said that all the stories ever told can be traced to less than a dozen original plots, whose origin no man knows; and yet with an imaginative touch the modern story writer goes on evolving from these primal germs the fascinating stories of today. So the teacher who would do better in his chosen field must ring the changes on the old stories as Moody did when, in describing the building of the Ark, he informed his hearers that the people of that day called the ark, "Noah's Folly." How did he know, do you say? He knew from his knowledge of the human heart.

I frequently heard in my youth a remarkable preacher whose imagination was of a startling character; so realistic was he that on one occasion my youthful ears drank in the remark of Jonah, who according to this dramatic speaker, made the "great fish" say to the prophet as he dropped overboard, "Come in, Jonah, *out of the wet.*" Our descriptions of the scenes, of the men and women, the psychologic moment in our lessons, our word pictures, our questions, our analyses, should be such as to capture the imagination of our pupils.

Personality. Lastly, we must, if we would be better teachers, give our attention to *character*, our own personality. You will go on teaching your scholar to reverence the Bible, but he will probably learn to reverence *you* a great deal more. Why? Because the Bible he feels is a dead epistle, while you are a living one. Well has a friend of ours said, "All through your scholar's life you, and not the book, will be the measure of his ideal. He will forget what you told him about the kings and prophets of Israel, but he will never forget your constancy and devotion, your example—the day when you took him by the hand,

spoke to him words of cheer and encouragement, or even of reproof—and he saw that you loved him.” That picture is blessedly true, and this should be our inspiration in becoming all things to our scholars, that we may win at least some.

Results. In her book “Children’s Work in the Church,” Mary E. Skinner boldly asserts that today the primary, never-ending opportunity of the teacher and the church is to acquire a more complete understanding of our scholars and of their needs.

It is a fact we must ever keep in mind that Jesus took the child’s part. Dr. Gardner in his book “The Children’s Challenge to the Church,” calls our attention to the fact that Christ “tried to visualize before His followers *the ‘teaching power’ of the children.*”

A teacher may sometimes lack elaborate curricula; but every teacher has one asset, “*a little child*” to study, to love, to play with, and to *work for*. It is as true today as it was twenty years ago that some of the *divinely ordained* teachers of the church’s real, spiritual life, “are among the church’s children.” Yes! “a little child shall lead them.”

We love that story of the eight-year-old who, when invited to

“Come to Jesus,” replied, “Why, I’ve never left Him.” So, fellow worker, while we humbly try to *study* each separate scholar’s mental and spiritual condition, let us never forget to pray that our lives may indeed be “living epistles” so beautifully written, that our scholars (who study us all the time) may not be hindered but helped in the upbuilding of a noble Christian character.

Look for leadership in older children.

Somebody has said, “Doing is learning,” yet some of us while working with boys are actually surprised when those we have “led” suddenly manifest powers of leadership. For some years we were interested in a fine lad who had for some time been connected with a certain boys’ parochial organization. As a big boy, and a pivotal one, we gave him certain definite things to do, he was an officer in the cadets, he was actively identified with a boys’ religious organization, he was “held,” fast enough, and happily, but we confess that we had never suspected from this reticent and over-self-conscious youth that gift of self-reliance and leadership which a temporary absence of the superintendent of the school evoked.

It happened this way. On a certain Sunday morning the superintendent of the church school was absent, the minister was on vacation, and his "supply" had not yet arrived for the regular morning service at a later hour. The school opening hour arrived, the teachers, mostly young women, had never opened the school. What was to be done?

To the surprise of scholars and teachers this "backward youth" rose to the situation. He calmly responded to the request to open the school, discharged the duties most satisfactorily, and has since become the assistant superintend-

ent and "teacher" of the Young People's Bible Class.

Some of us have watched this youth since the "accident" of the officer's absence and it has been a revelation. That one Sunday's work revealed an unsuspected gift of "leadership" in the boy; this young fellow is occupying a useful place in the church. Well might an expert in work for boys declare, "We must fascinate the boys with *service*, rather than pamper them with *privilege*." To hold the boy to the school and church—give him work to do, and plenty of it. Grown men sometimes refuse to do church work, but *we have yet to come across the boy who is too busy*.

Whose Little Boy?

ONE little boy sat in his class Sunday after Sunday and did not know his lesson. He saw that other children of the class had learned the lesson, and, therefore, enjoyed the recitation. He tried for some time to show off indifference by inattention and disturbing the class in various ways. He even tried to cover his sense of shame by making fun of the boys who learned their lesson.

However, he was just a real boy after all, and he suffered on account of his failure, and one day he asked one of the boys: "How come you know your lesson every Sunday?" And the boy answered: "Ma and Pa help me."

The boy sat quiet for a while, then with tears glistening in his eyes, he said: "Wisht my ma and pa would help me."

—*First Lutheran Church Bulletin, Galesburg, Illinois.*

Christian Responsibility for the Economic Redemption of the World

By F. ERNEST JOHNSON

WE MAY ADMIT at once that solving our economic problems will not make America a Christian nation; nor will the achievement of a satisfactory international economic order redeem the world. But all the values of life rest on a physical base. People must be healthy and adequately fed and clothed if their intellectual, moral and spiritual powers are to develop properly. Also the way people make their living and the kind of economic relationships they maintain affect the moral quality of their lives. Consider, for example, the conflicts that break out every now and then between management and labor, the fierce competitive strife that often develops in business, the scramble for profits that occurs in boom times, and the struggle for foreign markets that is one of the causes of war. Surely, no Christian can accept the slogan, "Business is business."

An Economic Goal for America

Since the recent depression, which the war has now swallowed up, descended upon us, a conviction has been growing throughout the nation that we have one big economic task that must be done if national disaster is to be averted, and that is to overcome the evil of mass unemployment. It would be a sad thing if our preoccupation with winning the war should make us lose sight of that necessity. For if the problem is not solved, demobilization and reconversion of industrial plants may occasion a postwar depression worse than that of the '30's.

For many decades, it has been assumed that periodic "hard times" had to come and we must make the best of it. Today new ideas are abroad. More and more widely the American people are convinced that human intelligence can find a way to overcome the "business cycle" with its recurrent depressions and that modern tech-

nology makes possible an abundance of material goods for all the people. Walter Lippman has said that the American people will never again accept the doctrine that mass unemployment is an "act of God"!

So we see emerging a new national economic goal—"full employment." Not absolutely full, of course, for some people are unemployable, and there are always the temporarily unemployed. Reasonably full employment is what the slogan means.

How Can It Be Achieved?

Different proposals have been made for attaining this goal. One is that the federal government keep its eye on the labor market and when unemployment reaches a certain point, proceed to absorb the excess in government-sponsored public works. Another is that the government keep its eye on the investment market and when capital seeking investment piles up beyond a certain point, proceed to sell securities, absorb the excess capital and put it to work employing labor. Some believe the same result can be achieved by private enterprise with little government assistance. But there is a surprising amount of agreement that if pri-

vate enterprise does not keep the mass of the people employed, the government must and will do so. The important point is that whereas businessmen and statesmen used to assume that the wheels of industry will turn only when profits are coming in, they are now saying that the wheels of industry must turn—period! Perhaps the most commonly held opinion among experts is that the task ahead will require co-operation between public and private enterprise such as Mr. Churchill has endorsed for England. Some of our economists have a word for it: a "mixed economy."

The Question of Motive

Reams of paper have been consumed in recent years in discussing the profit motive. Frequently the social pronouncements of church bodies have condemned the profit motive and the profit system as incompatible with the Christian ethic. The present writer has two things to say on this subject.

First, the question of motive is all important in economic reconstruction. The degree to which those engaged in producing and distributing goods are willing to accept the social goal of steady production and full employment

as a first concern, regardless of whether immediate private profits are large or small, will probably determine the extent to which government has to intervene. The issue is primarily one of moral intent and moral discipline, not one of the comparative merits of political theories.

Secondly, there is a difference between the profit motive and the profit system. The profit system will doubtless have to continue as long as it appears necessary to provide incentives in addition to payment for services rendered. For that is what profit, in the strict sense, means—a reward beyond wage or salary, which comes from successful business enterprise. Your income tax schedule classifies it as income not “earned.” But from the Christian point of view, the *motive* of all activity should be one of service. The New Testament leaves no doubt on that point. If the Christian ideal should become dominant in human life, no one would be working for the sake of reward beyond the payment for his labor. The profit system finds its defense in the fact that most people have not risen

above the profit motive. Can humanity attain a higher level? Well, that depends on what view one takes of human nature. But that one is a better Christian as he is actuated by a service motive and more and more frees himself from the profit motive—it is difficult to see how Christians can argue about that.

America and the World

All that we have been saying bears on the world economic problem. It looks very much as if the main burden of world economic rebuilding would fall on the United States. Some people resent this suggestion, and are already setting up defenses against it. But our own economic system can not survive unless we solve the problem of mass unemployment. This will mean, with our enormously increased productivity world-wide markets. To have such markets we must not go back to a narrow nationalistic tariff policy. We can not “recover” economically by ourselves. We are part of the world from now on. The nations must prosper together or suffer together. We must take our choice.

Autocracy has cause to tremble when free nations join their minds, their resources, their hands, and their hearts to maintain their common ideals.—
GENERAL EISENHOWER.

Figs or Thistles?

By JAMES M. LICHLITER

A NOTED British author, Israel Zangwill, once put into a sentence one of the most devastating heresies which has ever cursed the world. "Morality is made for man; not man for morality." In other words, the thing is optional and relative. Christian principles are all very well for children in Sunday school, but when it comes to matters such as international politics, well—then we've got to be practical. It is our major assumption that nothing will work if it is generous and fine and morally good stuff. Force and greed and selfishness are "realistic" and therefore necessary in determining policy. Wallace and Willkie are full of "globaloney," and the practical man is never a Wilson, but a Clemenceau. So the standards are down—out in the real world—and expediency becomes the only rule. "You can't govern Ireland," said Lord Birkenhead, "according to the Sermon on the Mount."

I wonder! Fourteen civilizations to date have followed in each case the realistic procedures—and they are as dead as a door nail. I walked

over their ruins one summer and meditated on the folly of trying to win security by using a big stick. Or consider this record: Not so long ago, *practical* politics produced a war. It cost about 300 billions of dollars, 23 million dead soldiers and civilians, 20 million casualties, 3 million unaccounted for, 1 million orphans, 13 million widows, 10 million refugees. Then, *practical* statesmen got together to make the peace—and no nonsense about it. They punished and humiliated the aggressor, used the League to serve their imperial interests, broke promises, failed to redress just grievances, and in general allowed so much misery and ill-will to flourish that tyrants sprouted like mushrooms. Remember, too, the hard-boiled *practical* methods of the world business: reparations, high tariffs, subsidized exporting, currency manipulation, a greedy cornering of raw materials, and the control of markets and prices by cartelization—all ending in a world-wide economic jam. And now, just twenty-five years later, war again! They say that is being practical! God pity

us: if we had deliberately conspired to wreck our world, I do not think we could have done the job better or with greater dispatch!

It is time, then, we took Jesus at His word. We live in a moral universe where every act has its consequence and the wages of sin is death. As one modern wit has put it: "If you eat salt herring, even the grace of God won't keep you from being thirsty." Jesus is not an idealist, but a scientist who knew the laws of life and gave them their clearest formulation. Just as we can not defy the laws of nature or the laws of health and get away with it, so we can not build a peaceful, prosperous and stable world order upon immoral principles. Any sound international policy has got to be squared with the moral structure of life itself. If this involves a radical break with the old ways of doing things, we have no other choice. The old ways lead to murder.

Consider, by way of example, the simple matter of integrity. Everyone knows that nations will cheerfully enter into covenants promising not to make war on each other and to defend the territorial rights of the signatory powers. But everyone knows, also,

that no nation can be trusted to honor its obligations *unless* its immediate and vital interests are at stake. When Stimson tried desperately to invoke the terms of the Peace Pact against Japan at the beginning, England refused to support the move. When Ethiopia appealed for justice, she was sent packing by Lord Halifax who said in effect that, in an imperfect world, principles should be suspended so that peace might prevail. That sort of thing is what makes for cynicism and suspicion the world over, and in the end—chaos. We can never build peace and security on the basis of duplicity.

The same point holds good, too, in regard to vindictiveness. The old Roman heresy is gaining ground these days that severity produces peace. The world will be set to rights if only we are tough enough, relentless and implacable enough, and keep ourselves armed to the teeth and ready at all times to crack down. It never works. Whenever nations break the law of altruism, persuading themselves that mercy and forgiveness are Utopian—the law breaks them. Revenge is sweet for the moment, but it breeds an ultimate hostility. The realism of a Clemenceau turns out in the end to

be the blackest of magic. "A man," said Dean Inge of London, "may build himself a throne of bayonets, but he can not sit on it." Healing comes, as Jesus kept on claiming that it did, by pardon and mercy. There is only one way to conquer an enemy, and that is God's way: through suffering love to make a friend of him. Forgiveness that has blood on it is the secret of reconciliation.

Still another necessary change in policy has to do with the whole sovereignty issue. Right now each nation is an irresponsible center of power. It claims the right to anything it pleases: to cut off access to its markets and products, tinker with the currency, erect tariff barriers, and to be the sole judge of its own cause. That in so doing it may adversely effect millions of people in other lands, or provoke a war, is irrelevant. It is a sovereign state. Such irresponsibility, of course, is thoroughly immoral; and because it is immoral, it does not work. We in this country tried operating on a similar system before 1878 and were compelled by the facts to federate. Said Alexander Hamilton: "To look for a continuation of harmony between a number of interdependent, unconnected sovereignties in the

same neighborhood, would be . . . to set at defiance the accumulated experience of ages." Quite so. The unqualified doctrine of nationalism means international anarchy. At the great Ecumenical Conference at Oxford in the summer of 1937 this strong statement was accepted: "So far as the present evil is political, the heart of it is to be found in the claim of each national State to be the judge of its own cause. The abandonment of that claim and the abrogation of absolute national sovereignty . . . is the duty which the church should urge upon the nations."

So we have to establish a genuine world government and delegate enough of our national sovereignty to make it work. We've got to have an international police force, international control of money and banking and tariffs and immigration; and instead of the old system of imperialism and mandated colonies, with a single nation in charge of certain regions, international committees to supervise undeveloped territories and peoples. Idealistic? Not at all. It is "one world" that we live in. Let injustice anywhere go unredressed; let race prejudice poison the blood stream of any one nation; let any one group anywhere

be exploited and have cause to nurse vindictive feelings; let there be discontent and a sense of frustration among any peoples—and ultimately the whole world is embroiled in war. Whether we like it or not, we are members one of another and are all bound up in one bundle of life. The point is strikingly brought out in a novel by Susan Glaspell called "Pol-len." She tells of Ira Meade's passion for growing corn; how by dint of sheer effort and patience and ingenuity, he develops a new

hybrid that wins all the prizes. At first he kept the secret to himself and refused to share it with his neighbors—until he saw pollen blowing from their field into his. So one night he put some seed corn in a sack and put on his hat. "I'm going to the Balches," he said his mother, "to take them seed and tell them all I know about raisin' corn." "What are you going to do that for?" she objected. "Because," replied Ira grimly, "*I can't have good corn while their corn's poor.*"

The Community Survey

By MARGARET ORDING

I HAVE NEVER been to a Sunday school." "Who is Jesus? I have never heard of Him before." "I'd like to go to Sunday school, but my mother is never up early enough to get me ready." Where do you get answers like that? Surely they can not come from people in God-blessed America! The truth is that there are children who do not attend Sunday school and who know very little, if anything at all, about Jesus, and whose mothers are not at

all interested in getting them ready to go to church or Sunday school even if the youngsters wish to go. You find out some of these things through the church survey.

About five years ago the Home Mission Board of the Augustana Synod saw possibilities of reaching the unchurched in our country through the means of survey workers. Accordingly a number of young women were employed and trained for this type of service. Each survey worker is assigned to

a regional director of home missions for a period of a year at a time. Under his direction the worker is sent to various congregations in the region. When she reports to the pastor of a congregation, he assigns her to the sections of the city that are to be covered by the survey.

In these sections every home is visited. At each home questions are asked and information jotted down so that the pastor may have ready data regarding every family in the community. There is information about the church they belong to, if the husband and wife attend the same church, if the children go to Sunday school, etc. Where there is no church membership, the denominational preference of the family is indicated. The approximate age of each child is ascertained and if the child accepts the invitation to attend Sunday school at the church that is conducting the survey, the name of the child is recorded. Of course no effort is made to enroll the child if he is already attending some other Sunday school.

It helps a good deal to know the name and age of the child when he walks into the church building for the first time. The superintendent knows where to

place him, and the teacher is ready to welcome him and call him by name. This immediately establishes a feeling of friendliness and puts the newcomer at ease.

In many instances the teacher of the school will be given the information about prospective pupils and will be asked to call on them in order to get acquainted and to deliver the invitation in person. Surely the days are past when calling was the responsibility of the pastor only. The alert Sunday school teacher has an important opportunity in helping to recruit the enrollment of the school.

It might also be added that by regular contacts with the home the teacher learns to know a pupil much more intimately and is thereby in a position to understand the pupil much better. There is also a feeling of personal relationship that makes pupil and teacher feel more responsible toward each other.

If, when the survey worker makes her canvass from house to house, she learns that there are children who have not been baptized, the information is recorded and brought to the attention of the pastor. The visitor also suggests very tactfully to the parents that they arrange for the baptism of their children.

Many people might be tempted to ask, "But does just this brief call bear any results?" To that the answer is "Yes." Without mentioning the names of any cities it can be said that it has been proven that anywhere from one to twelve new pupils have been found in Sunday school the very next Sunday. They were there not only the next Sunday, but the following one, too, and were found to be faithful members. Children have exclaimed, "Do you really want us to come to your Sunday school, do you really want us?" And with that they would jump up and down in childlike glee. So we say that it does pay to make the call. At times our patience may be tried, for there are children who do not put in their appearance the following Sunday, and must be called on again and again; but we remember that Christ was long-suffering and from Him we draw our strength.

How does one arrange for the services of a worker to conduct a church survey? The answer is simple. Since the work is done under the direction of the Board of Home Missions, the churches that are under the supervision of the board usually have their requests

in first. The need for a survey is brought to the attention of the regional director, who investigates the situation and sends the survey worker to the field. All of this is done on the initiative of the Board of Home Missions or its staff. In the case of self-supporting churches application is made to the regional director, who arranges for the assignment of a survey worker at a time that is convenient to all concerned. As a general rule some of the ladies of the church assist in making the canvass. In this way they learn how the work is done and they are then ready to carry on similar work at regular intervals in the same community.

This is important. It should not be assumed that a survey is conducted only once in the history of a church and community and then dropped. Perhaps once every year or once every other year the same area should be surveyed, especially during times like these when people are constantly moving. Such alertness and zeal for the kingdom of God will help the church to show the people that it is interested in them and desires to serve them with the ministrations of the gospel of Jesus Christ.

High-Lighting a Dull Season

By RUTH BONANDER

FEBRUARY is a time of patriotic emphasis because of the heroes' birthdays in the month. The red, white, and blue appear everywhere and the familiar stories of George Washington and Abraham Lincoln are retold. The contributions made to their country and ours by these famous men do inspire us to greater loyalty and service to our nation.

What can we do for the good of our country, we who are teachers of boys and girls in Sunday church schools scattered over the land? It is our responsibility not to free the land from foreign oppression or to emancipate slaves, but to guide boys and girls in Christian life and growth. This is the special program of the Augustana Synod in this year of home missions emphasis under the title *Congregational Life and Growth*. The slogan is "Forward in Faith" toward greater accomplishments in leading up to our centennial year of 1948. The greatest good that can ever come to the United States of America is just that, the Christian life and growth of its young

citizens. This march of faith is for God and for country.

Perhaps there are some specific things that we might do this February to improve our work and extend its influence. This time of the year is one of those in-between seasons when all is comparatively quiet on the front. Christmas is past and Easter is yet in the future. Since spectacular events seldom happen in this month, we should do something unusual to give fresh color to our work.

A Good Time for a Friendly Call

There might be a slump in attendance at this time of the year. We could set aside one week, or two, in which every teacher makes a visit to the homes of the pupils in his class. Visitation might be done through the year by "home visitors,"* by the parish worker or pastor, but now let us, the teachers, make the rounds. It is early in the year and a call is in

* One church has "home visitors" who call on the mothers of absentees who live in their neighborhood. The card is taken from the file, given to the visitor, and returned by her with report written on the back.

order. The weather and other conditions might tempt the pupils to irregularity in attendance. A visit from "teacher" might correct the problem. If we all do it at the same time it will be somewhat easier.

A Special Service Project

In February the days are cold, often dark, and time seems to move more slowly than usual. How about a good-cheer mission to brighten the skies? Shut-ins are lonely and would appreciate a friendship visit more now than perhaps at any other time of the year. Help your class to plan and make a visit to an aged person, an invalid, a sick child, or an institution. They could share some of their songs, Bible verses, and stories; they could bring a gift of flowers or fruit or something the children have made. Such a call will bring good cheer not only to the one visited but to the visitors as well.

Improving the Leadership

Teachers' institutes often take place about this time of the year. We will do our very best to get every teacher to attend if such a plan is on the docket.

A certain district in one of our conferences has an organization of

Sunday school teachers which has conducted a rather successful leadership training school for some time. Last fall the executive committee of that organization found itself seriously handicapped by gas rationing in planning its fall program. So it was decided to initiate a reading project. A book was selected and a set of questions prepared on the contents of that book. Each teacher was asked to buy a copy of the book (about 40 or 50 cents in price), read it and write out the answers to the questions on the work sheet, then return the paper to the executive committee for grading and credit.

We must be improving ourselves continuously. There is always a way, provided that we are serious enough about the need.

Another Contact with the Parents

One of the church's greatest opportunities for home mission work is that of interesting the parents of the Sunday school children, especially those who do not belong to the congregation, in their children's spiritual nurture. If we visit the homes early in February, how about bringing the parents to us later in the month? It could be a tea on Saturday or Sunday afternoon. At the time of our visit

we might leave in the home an invitation to this affair. The theme for the program could be: "Serving Our Country through Christian Education." The decorations would be taken care of nicely by the patriotic colors and insignia so easy to get at this time of the year. In a large Sunday school it would be best to have one tea for each department, on different dates.

The tea should be held, if possible, in the room occupied on Sunday morning and as much of the work displayed as possible. The program might consist of songs by

the children and the following brief talks:

By the Pastor—"The Need of Christian Education of Children in Our Country."

By the S. S. Superintendent—"What We Are Trying to Do for Your Children."

By the Departmental Superintendent—"What You Parents Can Do to Help."

Did we expect that February would be a dull month? Although it comes in between high-lighted seasons, it can be filled with important achievements.

Our Great Chorales

"THE Lutheran Chorale melodies are generally regarded as the finest specimens of hymn tunes we have of the modern type. As to their dignity, worth and singableness there is no question. They are particularly well adapted to unison, and consequently to congregational singing. As a rule they are straightforward and easy to sing. The type is well exemplified by 'Now thank we all our God.' It is difficult to conceive a better tune for this great hymn of thanks than this noble melody."

Dr. Lutkin, who wrote the above, was not a Lutheran, but he was a musician. Under his leadership Northwestern University became famous for its musical achievements.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Sunday School Bus. The Russell Avenue Lutheran Church, located in North Minneapolis, found it had about a dozen families living at Golden Valley, a suburb about three miles northwest, just outside the city limits. Last summer the pastor held a vacation Bible school in Golden Valley with fifty children of the suburb enrolled. Then the congregation resolved to charter a bus to keep these children by bringing them in to the Russell Avenue Church for Sunday school and taking them back after morning service every Sunday. The results are quite satisfactory.

* * *

No Faith, No Discipline. Laurence K. Frank, associate director of education of the General Education Board, strikes at the root of the matter of discipline, or rather, the great lack of it in our time, in an article in *Childhood Education*. The gist of his thesis is that the breakdown of discipline, and consequently of morals, in our

time is due to the fact that many parents and educators have avoided teaching the old faith in God's Word, which has been the foundation of European and American discipline for centuries. This avoidance of the basic teachings of the Bible has been due to the further fact that such parents and teachers had themselves lost faith in the Bible and consequently could not and can not bring themselves to inculcate its teachings in their children. But unfortunately, so far no substitute for the teachings of the Bible has been found, and consequently discipline is disappearing where Bible faith is no longer the foundation of the home and school teaching. This is indeed all too true, and very good logic as far as it goes. The article in question is disappointing, however, because, as in many similar quarters, there seems to be no regret over the decay of the old-time faith in God: no appeal to parents and educators to "seek out the old paths." The only regret seems to be that educational leaders have

been so slow in thinking up and organizing some philosophical system which will take the place of a sensitive conscience instructed in responsibility to a living and righteous God. No one knows as yet what this "substitute" or "improved method" is going to be, but the writer quoted above feels that it will be a philosophy of life that will give children "courage to face life" and confidence in themselves as human beings," and he is confident that in time it will be fully worked out and placed at the disposal of teachers and parents.

As to the rest of his statements, a Christian educator will find in them much that is worthy of being given wide publicity, such as his opening sentence: "It can not be too strongly emphasized that in a democratic society the question of discipline presents a problem of exceeding complexity and difficulty, especially today. It must be remembered that a free society requires the highest standard of personal ethics, of good faith, of sincere human relations and non-exploitive actions. If we aspire to a democratic social order we must aim at developing within each individual the capacity for self-regulation and self-direction of his or her conduct.

"This idea of self-discipline is not a new conception. It has been the major theme of moralists and the reiterated goal of almost every ethical and religious doctrine.

"Social adjustment is not something external, like gravitation. Social adjustment is how the child has been able to accept his early lessons, to live at peace within himself so that he can live at peace with others. Social order must be maintained by self-regulating conduct, by each individual [voluntarily] doing and refraining from doing what is necessary for social order.

"Self-discipline, then, is the major problem of our time."

Unhappily, one can not help fearing that men and women who lack this old-time faith, will not take off sufficient time from their pursuit of pleasure to devise a code of moral restraints for themselves and their children.

* * *

"What then is the place of ethical and moral training in modern education? Unless modern education is moral and ethical at its heart it is not truly educational." —J. Howard Howson in *Progressive Education*. "The fear of the Lord is the beginning of wisdom: a good understanding have all they

that do his commandments."—David, King of Israel about 1000 B.C.

* * *

Emotional Instability. A comment on the suggestion made in an item in this column last month as to the Bernreuter Personality Inventory and its application in selecting candidates for the ministry and teaching profession, is to be found in the closing paragraph of an article in the *Journal of Educational Research* entitled, "Emotional Instability and Teaching Success": "The records of these 152 individuals [tested by the Pressey X-o Test and the Bernreuter Test and checked after two years of professional service] therefore indicate that emotional instability is not conclusive evidence of unfitness for teaching. To bar all who showed instability would apparently eliminate some thirty per cent who, by present standards, are classed as good teachers. The safer procedure is that adopted by those who help the candidate while in college to overcome the condition and thus lay the basis for the development of a normal adjustment."

* * *

The Film Forum. William S. Hockman, director of religious

education in a Lakewood, Ohio, church, calls attention in the *International Journal of Religious Education* to the most valuable feature of visual education in youth groups. It is not enough to let the picture itself do all the teaching. He uses the picture as a starting point for informal discussions after the lights are on. He has found that by the careful use of leading questions he can drive home the lesson by means of lively discussions among the young people themselves.

* * *

They Have Time to Study. Through the War Prisoners Aid of the Y. M. C. A., certain correspondence courses of the Armed Forces Institute will be made available to American service men in prisoner-of-war camps in Germany. It is expected that texts and school supplies will be provided internees who desire them. Chaplains and prisoners with educational qualifications will serve as instructors in the camps. Should not the churches make use of this channel to interest idle men in the study of religion? Good textbooks are already available, which could be used to good advantage.

The Church and Christian Education

From page 2

of one, two, and three years would provide for change and always give the board some members who are accustomed to the work. Of course the details of organizing such a board would be a matter for the congregation to decide.

What would be the work of such a Board of Parish Education? This board would be responsible for the entire educational program of the church. Since there must be progress and growth where there is life, it would mean not only maintaining what is already being done but striving always to improve and enlarge these efforts.

Here are a number of things that this board might do:

1. Study the Christian education work already being done in the congregation with an eye for improvement.

2. Educate the parents and the other members of the congregation to the needs of Christian education and their part in it.

3. Organize and maintain a program of Christian education that meets the needs of their congregation and community.

4. Provide leadership for all the different work sponsored.

5. Plan activity and courses of study so that there will be a proper balance and integration in the work of the combined efforts.

6. Supervise the workers chosen.

7. Provide for the best possible working conditions.

8. Receive and study reports of the progress of the work.

In a study of Christian education the board must have clearly in mind what is meant by the term and how it applies to their own situation. Christian education will include all efforts made by the church for the purpose of winning and holding the young for Christ. We must not be so busy about many things that we forget that it is the personal acquaintanceship with Christ, our Saviour, which we wish to give these children and young people.

The field is indeed great and such a board will find plenty of things of importance which can be done to the Christian education in its own church if it takes the responsibility given to the church for bringing the young to Christ and considers as important every matter that effects this great missionary effort of the congregation among its own children.

Not all improvements can be made at once. Some will take years of prayer, study, preparation, and planning. For example, in many churches a lack of efficient and willing workers will be one of the first problems to confront the board. This must lead to a program of training workers which will take much prayer, much time, and much work, not to speak of the patience involved. On the other hand many things will be discovered that can be adjusted very quickly and with satisfaction to all concerned.

Educating the congregation and the parents of the children to the need of Christian teaching is extremely important. Not much can be accomplished by a small group unless they can pass on their vision to every adult concerned.

There is today a great opportunity to revive an interest in Christian teaching for the young and to guide that interest to action. The great concern in our country over the growing juvenile delinquency offers this opportunity. Certainly there is no protection from the snares of sin like that found in Christ Jesus.

There should be a planned program for this purpose, one which will keep the need for Christian

education alive and active in the mind of every parent and church member.

In our Lutheran Church many of the organizations needed to meet the needs of the local congregations and communities are already in existence, but they need maintenance and support not only financially but also spiritually. The leaders appointed to carry them through need to know that they have behind them a group of people who not only appoint them but prays for them and co-operates with them in the efforts being made to do effective work.

To provide leadership for all the different work sponsored is an assignment which the board must give serious consideration. It is not an easy task. It is also extremely important, for inefficient leadership can cause troubles which will take much time to correct.

All leaders such as the Sunday school superintendent should be nominated by this board and then recommended to the congregational meeting. Every teacher and worker should be elected by this board for the period of one year so that there will be as little change as possible in the working staff during the year. Each teacher and worker upon accepting the ap-

pointment must understand that she or he is expected to carry on the assignment through the year.

The selection of these leaders, teachers, and workers is ample subject for another article on the training and qualifications of local workers in Christian education.

The fifth duty of a Board of Parish Education mentioned has to do with the proper balance and integration of the work of all the efforts. The activities and courses of study should be so planned from year to year that the child will receive complete instruction in Christian teaching while he is in the Christian education classes.

Our Lutheran Church has been greatly blessed with very fine courses to be used in Sunday schools and church schools, yet we find in some places a very haphazard use of these so that the child missed some important fundamental training along the way.

In congregations where vacation Bible schools and weekday religious instruction classes are held there should be a definite relationship and tie-up between their work and that of the Sunday school. It should be the work of the board to plan such integration.

The supervision of the workers chosen would give the board an

opportunity to be helpful to those who willingly give their time and talents to the cause. Together they must strive to bring about improvement in the work and its results. The board can help the workers by calling conferences, by having training classes taught, by providing interesting and helpful books on the various phases of Christian education, and by giving assistance to the worker which will assure more effective work.

In providing the best possible working conditions, the board will not only be concerned about seating arrangements, light, and heat for the various groups, but also the proper working materials and equipment. Most of our churches are woefully lacking in even the things which one would consider bare necessities for effective teaching. The teacher's manuals for the different courses suggest interesting ways of presenting the lessons which the teacher must pass by because the equipment is not available. Just one of these necessary things is blackboards.

Perhaps if the congregation and the parents were awakened to the importance of the Christian education of the young, they would see to it that financial support is given this most important work

and not leave it to be self-supporting as is so often the case.

To hear the reports of the projects sponsored would be the natural result and outgrowth of a thorough study and genuinely unselfish interest in the work. These reports would be given by the leaders not once a year but several times, for such reports would be necessary in order to make further improvement. These reports would include not only statistics, which are indeed valuable, but also the progress made by one class, one pupil, or one teacher, if such material and ways of doing the work have been successful. In this way the board will be kept in close contact with the work. The reports would also contain suggestions by the leader and workers.

This is only a meager beginning in the study of the supervision of Christian education. It has been the aim to bring forcefully to mind that the Christian teaching of the young in all its phases concerns the whole congregation and each of its members. If you are a member of a Christian church, you are responsible before God for your part of this work. Indeed we need to take to heart the words of our Master when He said, "But who-so shall cause one of these little

ones that believe on me to stumble, it is profitable for him that a great millstone shall be hanged about his neck, and that he should be sunk in the depth of the sea."

The Call to Life and Growth

From page 8

The cry today is for leadership. In most churches the Sunday school is in dire need of new life. It could do much for the church if the church made wiser use of it. Most of the growth of the average congregation comes out of its Sunday school. If the church reaps sparingly, may it not be that it has sown even more sparingly?

"One devoted pastor or superintendent is often the difference, for a school, between a vital program of Christian education and one that misses its opportunities. And one devoted teacher is often the difference for a class between growth in grace and knowledge of our Lord Jesus Christ on the one hand and spiritual neglect on the other. Let *Forward in Faith* be the watch-word!

Forward in Faith may mean to your church a new generation better educated in the history and teachings of the church, better

trained in stewardship, and more fully alive unto God because its boys and girls have been led into

a vital experience of Life and Growth through the grace of our Lord Jesus Christ.

Her High Compliment

MISS TOMAN had told the Sunday school superintendent that she meant to give up her class of boys. "I am convinced that I am not a teacher," she said. "I have done my best, but it seems to me I have made little impression. Of course I love the boys, but they are so unresponsive, so trying at times!"

But the superintendent persuaded her to keep on.

"Even if your teaching is wasted, which I do not admit," he argued, "the life you have lived before those boys has not been wasted."

The truth of that remark came to her in an unexpected way the very next Sunday. The class were talking about heaven and how they should feel to find that some one they loved was not there.

"Suppose we think of it this way, boys," she said. "We have been together as a class for some time. We have been good comrades, good friends; we have had

good times together. Suppose we got the class together in heaven and found three or four missing. You know how you would feel. Can't you see how important it is that we live, each and every one of us, so that we'll all be present when the class meets in heaven?"

The boys were looking at her with serious, wide eyes.

"That applies to me as well as to you," she went on. "It is just as important that I live so that I'll be sure of meeting you in heaven. Suppose all the rest of you met up there. Suppose you were all present but me. Suppose you hunted everywhere for me and couldn't find me. What would you think?"

The serious look on their faces deepened. It was Jim, the noisiest, the most trying and seemingly the most unresponsive of them all, that answered the question. "We'd know, Miss Toman," he said earnestly, "that you hadn't died yet."

The other boys nodded agreement.